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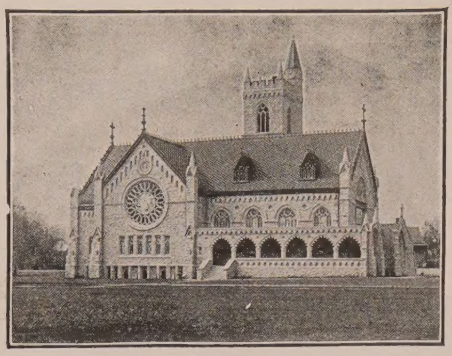
Of the Church—By the Church—For the Church

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE OF AMERICA

WASHINGTON CROSSING THE DELAWARE

Official Call for the Sixth Convention of the Luther League of America. See page 9



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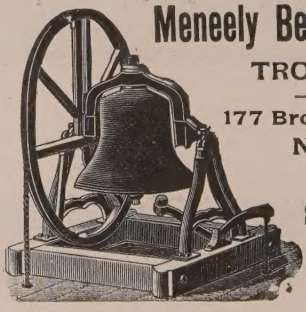

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Of the Church—By the Church—For the Church

Luther League Review

The Passavant Memorial Homes

For the Care of Epileptics, Rochester, Pa.

By Rev. F. W. Kohler, Director

THE Review this month calls attention to another of the many works of mercy in which the Lutheran Church is engaged—viz., the care of the epileptic. For years the sufferings of this large class of the afflicted arising from lack of sympathy and proper care, and from neglect, weighed heavily on the heart of the late Rev. W. A. Passavant, D.D., and yet his guiding Providence showed no way to begin a home for epileptics. He made his heart's desire known, and one year after the good man was laid to rest, June 6, 1895, The Passavant Memorial Homes for the Care of Epileptics, Rochester, Pa., were formally opened. One of our active and self-denying missionaries was the first inmate, and he fell asleep in the Lord on New Year's night, 1904. Over one hundred others have been sheltered for a longer or shorter period of time. The growth of the institution, like that of all good, has been slow, but there was much to be learned and many difficulties and prejudices to overcome.

PROPOSED NEW BUILDING FOR THE PASSAVANT HOMES FOR THE CARE OF EPILEPTICS, ROCHESTER, PA.

The Homes are now managed by The In-

stitution of Protestant Deaconesses, the corporation which embodies the charitable work of Dr. Passavant. The corporation is represented by a Director and assisted by the Auxiliary Board of The Passavant Memorial Homes of Rochester, Pa. But the great glory of the Homes lies in the care which the deaconesses from the mother house at Milwaukee render to these fellow mortals chained by epileptic seizures. Themselves consecrated to the Lord Jesus, and seeking to serve him in the afflicted, they care for the inmates with a patience and tenderness that money could not buy.

At present the Homes can provide for only thirty-four patients, but it is earnestly hoped that sufficient means will soon be on hand to erect the building, the cut of which accompanies this article, and then the Homes can shelter one hundred of these bound ones. The aim has been to provide a home, medical treatment and care, useful employment and religious privileges for those afflicted with epilepsy. The ideal before the workers at the Homes is the Bielefeld Institutions, as described by Julie Sutor in "A Colony of Mercy."

The location of these Homes is ideal. Down the Ohio River from Pittsburgh, twenty-five miles, on a hillside back of the town of Rochester, Pa., commanding a view of the Ohio above and below the mouth of the Beaver River, overlooking five towns and the busy shifting yards of the Pennsylvania Lines west of Pittsburg, stand the three houses and other buildings of the Homes. To attend an anniversary celebration on Thursday nearest June 6, to sit under the big open tent, to hear the songs of patients and others, to listen to the earnest reports and addresses, and at the same time breathe the sweet air, hear the bird songs and look out over the beautiful scenes of hill and river, towns and sky, make a never-to-be-forgotten impression of pleasantness and peace, a very strong sensation of the fact that it is good to be here.

This institution is the first of its kind in Pennsylvania. A similar one has since been established in Chester County, Pa. Quite a number of States have in recent years started State Colonies for those afflicted with epilepsy. Every institution thus far established is full of patients and has many applicants waiting for admission. It is hard to believe that one out of every five hundred of our population is afflicted with this mysterious and awful disease, which, so far, has baffled all efforts of modern science to know its cause or cure. These Homes for the care of epileptics at Rochester, Pa., are greatly needed. A vast field of usefulness is before them. Their religious character and their deaconesses place them even above others which have more pretentious buildings and wealth at their command. Patients are received without regard to their religion or nationality, and others than members of the Lutheran Church have contributed to the support of the Homes. Let the readers of the REVIEW remember these Homes (just getting started in their work) in their prayers, and, if possible, in their charities and wills. Their work is a bright testimony to the truth of the religion of Jesus.

Lent in the Lutheran Church

In our Church, Lent does not mean a formal observance of a set number of religious acts; eating or refraining from eating certain things; forsaking sinful pleasures for 40 days, only to take them up again. All such Lenten observance is mere dead, slavish, religious formalism. It fails of the one thing God asks—the sacrifice of a broken and a contrite heart. Lent, so far as it is a part of the system of the Lutheran Church, means a rending of the heart and not the mere garments of life. It means such a heart searching self examination, penitence and repentance as leads us to turn to the Lord, not for 40 days only, but for all the year. It means "a new girding on of spiritual strength for better service for Christ" for the remainder of our life.—*Selected.*

The Power of Love

When on a visit to Great Britain Bishop Ridley told of ten heroic Christian Indians who braved the open seas for three days in a "dug-out" canoe, in order to bring a doctor sixty miles away, to save the life of a missionary lady. When the Indians' captain was asked afterwards what reward should be given for this heroic service he was distressed, and said, "Do not breathe such an idea to my men. It would break their hearts. You are a sailor; you know that no amount of gold would have tempted us out on that sea. But she loved us and would have died for us. And we would die for her if need be."—*The Lutheran Pioneer.*

Illustration of Giving

Andrew Fuller once asked an old friend for money for foreign missions. The friend said, "I will give five pounds, Andrew, seeing it is you." Fuller handed it back. "I will take nothing," he said, "seeing it is I." The man saw the point, and replied, "Andrew, you are right. Here are ten pounds, seeing it is for the Lord Jesus!"—*Exchange.*

Luther League of America

"Of the Church, By the Church, For the Church"

Official Call for the Sixth National Convention

Buffalo, August 16th, 17th, 18th, 1904

IN accordance with the cordial invitation extended at the Fifth National Convention at St. Paul, Minn., the Sixth National Convention of the Luther League of America will be held in Buffalo, N. Y. After conferring with the local committee, the Executive Committee has designated August 16, 17, and 18, 1904, as the time for holding the convention.

The arrangement of the programme is in charge of a sub-committee of the Executive Committee.

REPRESENTATION.

Any society, of whatever name, connected with a Lutheran congregation or a Lutheran institution of learning, and all District and State organizations whose admission shall have been recommended by the Committee on Credentials, are entitled to membership, with representation as follows: Each society admitted to membership shall be entitled to one delegate, each District Association to three delegates, and each State or Territorial organization to ten delegates. Such delegates must present proper credentials to the Committee on Credentials.

GENERAL INFORMATION.

The sub-committee of the Executive Committee who will arrange the programme will be very grateful for suggestions in regard to topics in harmony with the General Theme of the convention, and speakers. To be of assistance, the suggestions should be sent at once to E. Aug. Miller, Esq., Fifth and Walnut streets, Philadelphia, Pa., chairman of the Programme Committee.

The Committee on Transportation, in an early number of the Review, *will publish the details of the railroad rates.*

Blank forms for credentials for delegates will be sent on application by Rev. C. K. Hunton, Statistical Secretary, No. 440 South Eighteenth street, Columbus, Ohio, who will also furnish gratuitously the uniform statistical blanks of the Luther League of America.

The Luther League Review *will furnish official information each month in regard to the convention, and after the convention will publish a Convention Number containing full reports of the proceedings.*

Particulars as to hotels, boarding houses and other local arrangements will be furnished in due season by the local committee of the Buffalo District League.

This call urges all Lutheran societies, of whatever name and however synodically related, to send their full quota of delegates to this Sixth National Convention. Preparation should at once be made by every Lutheran Young People's Society to be represented at the convention in Buffalo, and of which this is the official call. It is only through the united effort and the determination of each League to contribute its share that the convention will be a full success.

LUTHER M. KUHNS,

General Secretary of the Luther League of America.

In Blizzard Weather with the Leagues

FROM THE GENERAL SECRETARY

SOLID, earnest, faithful work is being done by our young people in all sections of our great country. One of the most gratifying features in my recent visitations has been the keen interest in our own Lutheran literature embraced in the Luther League Reading Courses. Those who were really only beginning to know their own Church and her splendid history, felt an enthusiasm quite new in their experience. One of the great objects of the Reading Course system is to beget and foster a taste for our wholesome, sound Lutheran literature. It was with gratification I observed in some localities this helpful, hopeful sign.

In consequence of a blizzard of no mean proportions, the meeting at Webster City, Iowa, where Rev. W. A. Lipe is pastor, was of a pleasant, informal character. Among the 15 or 25 present were some "old time" subscribers to the LUTHER LEAGUE REVIEW, and some who were familiar with the Reading Course.

Under the leadership of Rev. W. F. Kahse, the pastor of St. Paul's Church, Grand Island, Neb., the young people decided to have a League. Nowhere have I seen a more zealous, determined band of young people willing to spend and be spent for Christ. It was a pleasure to help them to what they wanted to do.

The thermometers were registering 10 and 14 degrees below zero when we arrived in Wayne. Notwithstanding the severe weather, the audience was excellent. Rev. C. J. Ringer's young people manifested considerable interest in the Luther League Reading Course. Rev. J. H. Karpenstein of the German Lutheran Church, gave us a most fraternal greeting.

The mail brings glad tidings from the Chicago Central and the Leagues of the Columbia (Oregon) Central. There is growth in membership, increase in giving and additional interest in the study of the Luther League Topics. All of this is very encouraging.

The month of January has brought to this office a very large number of applications for Luther League Handbooks. The inquiries indicate that pastors and young people are giving attention to the work of the Luther League. Let it be remembered that the League not only stands for church loyalty, but also for piety. The very essence of all church loyalty is spirituality. Faithfulness to God and fearlessness in the performance of duty are lessons for us as Leaguers to learn. Whether they may agree with Him or not, all men alike honor a man who stands for right, regardless of consequences. But there is no honor or reward like that which comes to us when we are fearlessly faithful and lovingly obedient to God.

LUTHER M. KUHNS.

The President and the Lutheran Church

One of the pastors of the Augustana Synod (Rev. G. K. Stark, pastor of the Swedish Lutheran Church, Evanston, Ill.) who shook hands with the President, quite recently, and introduced himself as a Lutheran pastor, tells us that the President was most emphatic in his declaration that the Lutheran Church was destined to be a powerful and a leading factor in American Protestantism. He displayed in that brief conversation an intimate knowledge of our history and traditions and prospects that was surprising, and expressed an appreciation of our strong conservative evangelical position that would seem quite exaggerated had he not given evidence of his absolute sincerity. Admitting that the President is inclined to be profuse in his praises, he has given evidence on more than one occasion that he recognizes the full worth of that large immigration from Lutheran Germany and Scandinavia, with their numerous progeny, which forms at present the religious, moral and industrial backbone of not a few States in the Union. We could wish that many of our pastors and people had as large a view of our Church's opportunity and mission in this country as has our President.—*The Lutheran.*

During his last Western trip the President attended divine services on a Sunday in Dakota in a Lutheran church. Afterward, in one of his addresses before a vast concourse of people in one of the largest Western cities, he referred to the evangelical character of that Lutheran sermon and of its Gospel message of love. The President is too good a student not to understand the character of our Church and people.

A young Swede, a stable boy, went to Mexico and became wealthy His partner asked him what he was going to do with his money. He answered, "I mean to do more for the world than the world ever did for me." He gave more than $50,000 to endow a college and hospital in the far West.—*The Christian Endeavor World.*

The Maid of Kemnitz.

By Laura Scherer Copenhaver.

"Amid the turmoil of the mediæval Church, whose garments were so often stained with the blood of Christ's holiest saints," there is no figure more heroic than that of John Huss. The bare facts of his life make a romance through which sounds one battle-cry—For the Truth! For the truth this man hazarded everything, even life itself. Hazarded, and lost? No! because to bear witness for the truth even when no danger menaces us—is it not a good thing? To bear such witness in the face of great peril—is this not better far than ingloriously to prate of commonplaces all our lives? To die for the truth—can there be sublimer close to the most noble life?

In the following narrative of the life and times of John Huss, History has been made to wear the garb of Fable, but whenever chronological accuracy has been sacrificed it has been in order that the more "intimate spirit and meaning of the times" may be made manifest.

Chapter II

The Maid and Her Castle

"Truth is the hiest thing that man may kepe."
—*Chaucer.*

FROM the ancient castle of Kemnitz, on an an afternoon in April, a dozen men-at-arms rode over the drawbridge and out upon the forest road. A little distance behind them were two ladies, the Countess Blanca von Rosenberg and her niece, Agnes.

The countess was on a pillion, behind an equerry. She wore the ungraceful head-dress of the period, which presented the appearance of two cow's horns of great width and height, covered by a veil deeply depressed in the center.

Agnes had adopted the new fashion of side-saddles. She rode her father's splendid white war horse with such spirit and grace that her father's steel-clad warriors ever and anon turned their heads to gaze with reverent admiration upon the young mistress of Kemnitz Castle. She was attired in a costume which seemed to be a graceful compromise between a man's coat of mail and the clumsy riding habit which Queen Anne of Bohemia, several years before, had introduced into England. Her fair hair was confined under a small velvet cap, over which two white plumes gracefully drooped.

Through the trees the sun shone. A lingering raindrop fell upon the cheek of Agnes.

"'Tis a beautiful world, Aunt Blanca," she called gaily, "and a fair domain, mine estate of Kemnitz. I will hold it with my life, as my father would have done."

"Boast not, Agnes. Thou art but a maid. Kemnitz cannot be defended save by a knight, valiant in arms as was thy father. Wed with the Count Eberhard von Haslan, and thou mayst hold Kemnitz even in these times when every man is his neighbor's foe."

"Talk not of the Count von Haslan, while the sun shines. Save him for the dark days and the thunder clouds which come with his coming to Kemnitz."

"He is a valiant knight," said the countess, sternly.

"He hath a gloomy brow," retorted the girl. "A broad, fair brow like my cousin Rudolph's pleaseth me better."

"Thy cousin Rudolph! He of Prague, whom we ride to meet? It would have been more seemly to have received this cousin in thine own Castle of Kemnitz."

"Our kinsman, John of Norvona, sent tidings that Rudolph rides alone. Thou knowest the forests are infested with bands of outlaws."

"'Tis true that John of Norvona has spoken meanly of thy kinsman's courage."

"Yet, I know well that Rudolf is not a coward," said Agnes, with flashing eyes and heightened color, which added to her fair beauty glow and life and touched it into surpassing loveliness.

The narrowness of the road stopped by overhanging branches obliged her to fall behind her aunt and to put an end to the conversation. In silence the little party rode until the rays of the setting sun reddened the forest.

"Surely we will go no farther," said the Countess Blanca. "Thy kinsman may have tarried on his way."

"He may have been set upon by some of those same robber knights who defended Znaym," said Agnes. "We will not halt until we have tidings of him."

She rode forward to make an inquiry of the men in front. As she came up with them

her eager eyes caught the first glimpse of the approaching horseman.

"'Tis Rudolf!" she cried, and galloped to meet him.

Rudolf bowed low over his saddle and kissed the hand his cousin extended to him.

"Thou art welcome to Kemnitz, Rudolf," she said, as they rode through the forest together.

"I thank thee, cousin," he responded, with formal courtesy.

The two looked straight into each other's eyes.

"How thou art grown!" he said. "Thou fearest not to ride alone?"

"Dost thou remember the saddle thou broughtest me from the emperor's court? Then I feared to try it, and thou and my father rode on either side of me."

"And thy gold hair fell over thy shoulders! What hast thou done with thy long curls?"

"They are under my cap, Rudolf."

"Thou dost no longer wear those curls that did fly in the wind and tempt my fingers? 'Tis thus I have dreamed of thee, Agnes."

"Then, thus shalt thou see me to-night," she said, playfully, and the simple promise presaged to him the fulfillment of a greater hope.

In her castle of Kemnitz he impatiently awaited the reappearance of the playmate of his childhood.

In the great hall the waxen torches were lighted in the silver candelabra. The Countess Blanca entered alone. A long mantle closed at the breast with a rich cordon and tassel lent an air of majesty to her stately figure. She talked to Rudolf of the tapestries that adorned the walls. One had been brought from Arras by Zezima von Rosenberg.

Rudolf remembered that it had held the charmed attention of his boyhood. He had been wont to stand before it with Agnes and plan a future in which he should win great battles and come home laden with trophies to lay at her feet.

He stood, again absorbed in the tapestry, when Agnes entered. She noiselessly parted the rich hangings and stood in silence, smiling at his absorption.

When at last he turned and met her eyes, he started with wonder and delight. The slender girl on horseback with the face and figure of a boy had been transformed into a beautiful woman.

Her heavy blonde curls fell around her shoulders unconfined save for a fillet of gold set with rubies. A tight-fitting bodice reached below the hips, where the flowing outer skirt was confined by a loose belt set with pearls. Upon her kirtle was embroidered, over and over, the device of an eagle with a bit of iron in its mouth.

Agnes of Rosenberg was barely fifteen, but her father's death and her subsequent supremacy over the estate of Kemnitz had combined to hasten her maturity. The girlish gaiety of her manners received an added charm from the air of dignity and power which befitted the young mistress of Kemnitz Castle.

She stood in front of the tapestry hangings which had parted at her entrance, and extended her hand to Rudolf with a grace she had learned from the Countess Blanca, whose youth had been spent at the French court.

Rudolf bowed over the hand, and kissed it; then he held it in his own until he had conducted his cousin to a seat near the countess.

"Hereafter, I shall know better how to dream of thee, Agnes," he said. "I would have thee always thus, and not as thou wast, upon thy father's horse with hair like a man's."

"Who will defend for me my Castle of Kemnitz, and I ride not at the head of mine own men, Rudolf? In truth, I have heard the men of our house are to be either court jesters or shorn monks." His cousin spoke with flashing eyes, but Rudolf's own did not fall before her challenging glance.

"Mine uncle of Norvona has not spared to traduce me in this castle of thine," he said, lifting his head proudly.

"Surely thou art not to be a court jester?" she demanded with a mocking courtesy.

"Nor shorn monk, believe me, Agnes; not either of the twain."

"Then, thou wilt join Sigmund's army? I may tell my cousin of Norvona that thou wilt not return to Prague?"

Her eyes were fixed anxiously, even tenderly, upon his face. He had not faltered under Norvona's sarcasms. Now he trembled while Agnes stood awaiting his reply.

"I must go back to Prague," he said slowly.

"It is as thine uncle has said! Thou wilt be a monk?"

"Not a monk, but a student, a doctor in our great University. How shall I tell thee? How shall I show thee that a student is not a coward? Thou hast not seen John Huss!"

"The serf! 'Tis true, then," said Agnes, half turning from Rudolf and looking toward the Countess Blanca.

"When the men of thy house wear women's robes then must the women wear men's armor," said the countess.

Rudolf's face flushed. He resented the interference of the countess, but he was too well bred to ignore her in the appeal he intended to make to Agnes.

"Will the Countess Blanca deign to hear me patiently?" he said, while he looked at the averted face of Agnes.

"Speak!" said the Countess, with a slow inclination of her head.

"And yet I know not how to make you understand," said Rudolf.

"Did John of Norvona understand?" demanded the Countess.

"My uncle hath played falsely. He hath forestalled my coming," cried Rudolf.

"Tell us why thou wilt return to Prague," said Agnes, turning suddenly to Rudolf. "The Countess Blanca did but jest about women's robes. I know thou couldst not play a coward's part."

"What are these wars of which Norvona prates? The old Emperor's sons war with each other by secret murders. Sigmund and Albert and John—all have been poisoned. Sigmund has just escaped death by hanging suspended by his heels for twenty-four hours so that the poison ran out at his mouth. Hast thou heard of Wenzel's bloody banquet? He invited our Bohemian nobles to meet him at Willamow, where he received them in a black tent that opened on either side into a white and a red tent. The nobles were told to enter one by one, and were commanded to declare what lands they owned as gifts from the crown. Those who freely gave up all their lands were conducted to the white tent and feasted. Those who refused to give up their lands were led into the red tent and instantly beheaded.

Why should I fight for such tyrants? There is no cause worth doing battle for in these times, unless indeed a man be found who will take up arms for the truth. If ever there be a leader bold enough to wage war with both the popes at once, then will I ride to battle for the truth's sake!"

"He who waits for a perfect leader will never fight a battle," said the Countess Blanca.

"I ask not a perfect leader, but a just cause," said Rudolf.

He resolved to wait for an opportunity to speak to Agnes alone of his return to Prague.

In his dreams that night the gold of Agnes' hair fell over a musty volume that grew smaller until it vanished, while in its stead appeared his cousin's lovely face, and her voice whispered, "Thou wilt not go to Prague."

On the morrow he walked with her in the garden where as children they had played. Awkwardly, for a youth trained in the accomplishments of Wenzel's court, Rudolf produced a gift for his cousin. This time he had not brought a wonder in the shape of a side-saddle, but a book that he had made with his own hands. And beautifully was it written and illuminated. It was bound in crimson velvet with ten silver-gilt studs, and roses of the same in the middle, with two large clasps of silver-gilt, also richly worked with roses.

Yet, since he had seen Agnes, he feared that his gift would not please her.

"Ah!" cried she. "How beautiful! Thou didst it with thine own hands for me?"

She caressed with her fingers the rich binding of the book, but she did not open the clasps.

He waited patiently. Then a sudden fear disturbed his joy at her words of praise for the gift.

Perhaps she could not read. Indeed, it was quite probable that an accomplishment unknown to many high-born German maidens had not been acquired by the daughter of the Moravian warrior Von Rosenberg.

Would she never open the book? Slowly her face grew red under his gaze. She opened the book and lifted her eyes to his.

"What hast thou written for me, Rudolf?" she said. "Thou wilt read it for me?"

"So, they have not taught thee? Thou must not longer live here alone, Agnes! Thou wilt come with me to Prague? There thou shalt learn of wonderful things of which thou canst not dream here in the forest."

"I cannot read the books of thy schools," she said, holding her beautiful head proudly and meeting his eyes with defiance in her own. "But I have learned from my father not to forsake a trust that has been given into my hands. I will not leave Kemnitz."

"Agnes, thou wilt be my wife? I love thee! Thou wilt come to Prague with me?"

He took her hands as they held his book and closed his own over them.

"Thou art ashamed that I cannot read thy book?" she asked.

"A maiden such as thou art, Agnes, needs not the learning of the schools. I care not that thou wilt not read the pages. In truth, I wrote them for mine own pleasure in the writing, and not for thine approval in the reading. They are but verses—foolish lines. Next time I will bring thee a circlet for thy hair."

"Nay; I like the book better. What do the verses read of, Rudolf?"

He ran his finger over the illuminated title page.

"See!" he said, "'Tis called, *The Book of Dreams.*

"At Prague, near the royal palace, there is a garden. On its walls the whole of the Bible is written. There is a seat in it which is

mine own. So far in the shadow of the vines is it, that none has disputed it with me. Thither, when the revels of the court have been long, I have stolen. There is a charm upon the seat; who sits in it must dream; his thoughts are not his own. Mine would fly ever to this garden of Kemnitz and to thee. So, because I could not speak my fancies, and because shut up in my breast, they filled my dreams, I did write them. Thou hast lost nothing because thou canst not read the lines. In faith, now that I have seen thee, I am ashamed of what I have written."

Her eyes turned again to the book. She did not lift them as she asked:

"Thou hast made me too fair in thy Book of Dreams for the rude mistress of Kemnitz whom thou seest?"

"Not half so fair wert thou in my dreams as now I see thee, Agnes!" he cried.

"I will learn to read thy book, Rudolf, an' thou wilt stay at Kemnitz and teach me."

"I cannot stay at Kemnitz. I must go back to the University. There are things dearer to me than life. At Kemnitz I should sink into the sloth of the monks and priests. The Church must be freed from error! The people must be made free! Ah! thou hast not heard John Huss preach, Agnes, else wouldst thou understand."

"Thou carest for this Huss, this serf, more than for the honor of our House, more than—for thy Book of Dreams, Rudolf?"

"The honor of our House is best served by my devotion to the truth. As for thee, I love thee more than life, not more than the truth."

"Choose, then, between John Huss and Agnes von Rosenberg!" cried the girl as she clasped the crimson velvet book in her hands against her breast.

"Thou knowest not, Agnes, the meaning of thy words!"

"Thine uncle hast written that thou art a heretic. There is sorcery in the learning of thy schools!"

"'Tis a base superstition! It dishonors all who cherish it. The thraldom of a depraved church is more akin to sorcery than the free truth preached by John Huss."

"Go back, then, to Prague, and to the serf who is thy master."

"Agnes! had it not been for John Huss I should have been an idle jester, a drunken clown at the Court of Wenzel. Such is my cousin Waldeck. Such do the youths become who follow the leaders mine uncle would have me choose. Come with me to Prague, Agnes. I will protect thee with my life.

"He who protects me must dwell in mine own Castle of Kemnitz, and defend it as my father would have done."

"So, for thy Castle of Kemnitz, thou wilt renounce thy lover, Agnes von Rosenberg.

"So, for thy serf, thou wilt renounce the maiden to whom thou hast made vows of love, Rudolf Faulfisch?"

"'Tis the truth I will not give up!"

"'Tis my father's bequest I will not surrender!"

Agnes turned and walked toward the castle. Rudolf made a movement as if he would follow her. Then he stood still and watched her.

He looked on the deserted garden seat for his Book of Dreams, but it was gone. Agnes had carried it away in the folds of her gown.

He sat down again in the shadow of the vines alone. The struggle went on within him between the faith he had chosen and the girl whom he loved. While he looked longingly at the winding path that led to the castle, Agnes herself seemed to stand before him—tall and straight, yet like a woman and not like a boy, as she had looked when she had spoken proudly of her father's bequest. Proud she was, dominated by the traditions of the Rosenbergs, under the sway of the superstitions of the church, yet was she strong and true—and beautiful, far more beautiful than the fairest maidens at the Court of Wenzel.

There was a moment when he rose to go to her and tell her that he would stay at Kemnitz, but a vision of Huss preaching to the students of Prague rose before him, and he turned back again to the garden seat. Long he sat there alone, until his young face grew stern and his eyes flashed, not with the light of love but with the flame of high resolve, and he said aloud, "I will go back to Prague."

(*To be continued.*)

It sometimes does us good to see ourselves as others see us. Speaking of "Christian Liberty" by Luther, recently published in a neat pamphlet that sells for 10 cents, the Princeton *Theological Review* says this: "It is a summary of the Christian life, and it would be difficult to find it expressed more briefly or more clearly in any writing. It is a beautiful word picture of the life lived in Christ by faith and in our neighbor by love. One turns from it with the impression that he has been listening to the teaching of the Master Himself, while the spirit has made clear to his understanding the message. We rejoice that this 'gem' has been made accessible to all in this neat and inexpensive form. Anyone who reads must certainly feel that the way has been made plain before his feet."

A Daily Sentiment for the Season of Lent

Selected from the "Sacred Meditations" of the Saintly John Gerhard

By the Literature Secretary

THERE is positively nothing in the whole domain of devotional literature which quite equals the "Sacred Meditations" of Gerhard, for depth of insight and height of sublimity, yet so compressing these profound and transcendent thoughts into sentences so few and simple, as to adapt them equally to the young Christian as to those farthest advanced in spiritual development. It will, therefore, be of immeasurably more advantage to the members of our Leagues than to the Lutheran Publication Society, which has kindly given us permission to publish a specimen sentence from Dr. Heisler's English translation of these "Meditations," each day during Lent, as a Daily Sentiment to be uppermost in our minds and lives for that one day.*

No devout soul can possibly taste this sip of such rare refreshment and nourishment without wanting to drain the cup to its last drop.

Even Thomas à Kempis himself, belonging as he does to the century prior to the Reformation, hence to the close of the Middle Ages, could not, in the very nature of the case, embody in his world-famous classic, "On the Imitation of Christ," such fulness and clearness of evangelical truth concerning repentance, faith, the Word, the Sacraments, etc., etc., as the great soul of John Gerhard so powerfully apprehended in the century after the Reformation had flooded the world with new light. Thus, without making any invidious comparison between the personal capacity of these two giants in their respective spheres, we certainly can claim that the age in which each of them lived was to the immense advantage of the later.

The "Sacred Meditations" is comprised among the books of the League's Third Reading Course, but there are comparatively few persons who get farther than to the end of the Second Course. The age in which we live is not auspicious for the studious reading of substantial Christian literature such as this. We therefore cannot afford to leave this rare volume to the acquaintance of the small minority of Leaguers who will meet it in the regular course of the systematic reading of their daily half hour. During the season of Lent, now at our doors, let every individual of us unite in the resolve that we will all read these "Sacred Meditations" together, between Ash Wednesday and Easter, however many or few of the other books we have read. At no time of the year is this volume so pre-eminently appropriate as in this special season of devout centering our thoughts on things above, and it will surely prove holy oil to feed the flame of our devotion. I give you my word of promise that if you will read the book once, in response to this importunity, you will by all means read it again next year of your own accord, and will have frequent recourse to it throughout your whole life. Send one dollar for the book to the *Luther League Review*, P. O. Box 876, New York City, and the postage will be prepaid.

Ash Wednesday, February 17. *Repent.*

The very foundation and principle of a holy life is godly sorrow for sin. For where there is true penitence there is forgiveness of sin; where there is forgiveness of sin there is the grace of God; where the grace of God is there is Christ; where Christ is there is Christ's merit; where Christ's merit is there is satisfaction for sin; where there is satisfaction there is justification; where there is justification there is a glad and quiet conscience; where there is peace of conscience there is the Holy Spirit; where the Holy Spirit is present there is the ever blessed Trinity; and where the Holy Trinity is there is life eternal. Therefore, where there is true penitence there is life eternal. See pages 21-26.

Thursday, February 18. *Confess.*

Vain and unprofitable are many of my actions; vainer still are very many of my words; whilst full of vanity are the most of my thoughts. Even our righteousness, compared with Thine, is naught but unrighteousness. A lamp that gleams in the darkness is obscured in the light of the sun. Often a stick is supposed to be straight, until compared with a rule its crookedness appears. "Who can understand his errors? Cleanse Thou me from secret faults." In me there is nothing but sin that deserves Thy condemnation, in Thee there is nothing but grace, that affords me blessed hope. See pages 11-15.

Friday, February 19. *Preparatory to Communion.*

In the Lord's Supper we have the true tree of life again set before us, that sweet tree whose leaves are for medicine and whose fruit is for salvation; aye, its sweetness is

* Though the Publication Society will get the financial profit (there is preciously little of a margin on that score in the generous terms which are here offered) it is we who will get the spiritual profit, and there is preciously much of that for each one of us.

such as to destroy the bitterness of all afflictions, and even of death itself. In this Holy Supper we have the true manna which came down from heaven to give life unto the world; here is that bread of heaven, that angels' food, of which if any man eat he shall never hunger. Nor does Christ simply speak the word of comfort to our souls, He also takes up His abode in us; He feeds our souls not with heavenly manna, but, what is far better, with His own blessed self. See pages 103-107.

Saturday, February 20. My Jesus Thou Art Mine!

How sweet and delightful is the name of Jesus! For what is Jesus but Saviour? And what real harm can befall the saved? What if my creation in sin and under the curse condemns me, nevertheless Thou art my Saviour. What if my corrupted birth condemns me, yet art Thou my Salvation. What if the sins of my youth condemn me, still art Thou my Jesus. What if the course of my whole life, defiled with most grievous sin, condemns me, Thou remainest still my Jesus! I am sinful, reprobate, condemned; but in Thy holy name there is righteousness, election, salvation; in Thy name was I baptized; in Thy name do I believe; in Thy name will I die; in Thy name will I rise again, and in Thy blessed name will I appear at the judgment. In Thy name every conceivable good is provided for my soul, and stored up in reserve as a sacred treasury. See pages 27-30.

First Sunday in Lent. Feeding on Christ.

Our first parents were placed in Paradise, that most charming and delightful garden, the type of the eternal blessedness of the heavenly paradise, that being mindful of God's goodness to them, they might render due obedience to their Creator.

But, behold, in the Lord's Supper, more than a paradise; for here the soul of the creature is spiritually fed with the flesh of his almighty Creator. The conscience is cleansed from all its guilty stains in the blood of the Son of God. The members of Christ, their spiritual head, are nourished with His own body; the believing soul feasts itself at a divine and heavenly banquet. The holy flesh of God, which the angelic hosts adore in the unity of the divine nature, before which archangels bow in lowly reverence, and before which the principalities and powers of heaven tremble and stand in awe, is become the spiritual nourishment of our souls. See page 108-112.

Monday, February 22. The Robe of His Righteousness.

Thou, O my dearest spouse, Thou art my wedding garment, which I put on in my baptism; nor shall I attempt to sew on to this most precious and beautiful garment the vile tatters of mine own righteousness; for what is our righteousness in Thy sight but filthy rags? How could I dare, then, to patch the robe of Thy glorious righteousness with mine own abominable rags? In this robe will I appear before Thy judgment seat, when Thou shalt judge the world in righteousness. In this garment shall I appear before Thee in Thy heavenly kingdom; this robe shall so cover my confusion and shame that they will be remembered no more forever. Then shall I appear before Thy face glorious and holy, and this flesh of mine, this body of mine, shall be clothed in Thine effulgent glory, even a glory that shall continue forever and ever. See pages 31-34.

Tuesday, February 23. His Death is Our Life.

All the glory of the godly is in the shame of our Lord's passion. All their rest is in the wounds of our crucified Saviour. His death is our life. To Christ, therefore, will I flee, and in His wounds will I hide me. O merciful God, behold the body of Thy Son so sorely wounded in every part, and regard not the wounds of my sins. Let the blood of Thy Son cleanse me from every sinful stain. Hear Thou His most earnest prayer, offered for the salvation of His chosen ones. See pages 35-39.

Wednesday, February 24. His Passion is my Hope.

Jesus was willing that His passion should begin in the garden, in making an atonement for sin, because in the garden of Paradise sin had had its beginning. He submitted to be strengthened by an angel, that He might make us the companions of the holy angels in heaven. He is deserted by His own disciples, so that He might unite us to Himself the more closely, who for our base defection had been cast off by God. He was accused by false witnesses before the Council, that we might not be accused by Satan at the last day. He was condemned on earth that we might be acquitted in heaven. He willingly submitted to be stripped of His garments that He might restore to us the robe of innocence, lost through our transgressions. See pages 40-44.

Thursday, February 25. Our Salvation is Sure.

It is wonderful that He created me, and still more wonderful that He redeemed me. Truly are we loved, since for us and our salvation the only begotten Son is sent from the bosom of the Father. To redeem a servant God spared not His own Son. It would al-

most seem to one as if God loves His elect children as dearly as He loves His only-begotten Son; for what we obtain by purchase we certainly esteem of greater value than that which we give in exchange for it. See pages 45-48.

Friday, February 26. Our Love Binds Us Fast.

Rouse thyself, O faithful soul, and love thou Him who is the Highest Good, in whom is every good thing, and without whom there is nothing truly good. The dove sent out from Noah's ark could not find, amid the raging waters, a place of rest for her feet. Thus our souls, amid the vast multitude of earthly comforts, can find nothing to satisfy fully their immortal desires. See pages 49-54.

Saturday, February 27. He Has Paid My Whole Debt.

Wonderful, indeed, is the exchange Thou dost make; our sins Thou takest upon Thyself, and Thy righteousness thou dost impute to us; the death due us for our transgressions Thou dost Thyself suffer, and in turn dost bestow eternal life upon us. Therefore I can no longer doubt Thy grace or despair on account of my sins. The very worst that was in us Thou hast taken upon Thyself; how then wilt Thou despise our body and soul, the very best that is in us and the work of Thine own hands? See pages 55-59.

Second Sunday in Lent. What a Friend is Jesus!

Who is not struck with deep amazement that, unasked by any one, nay, even hated by men, the most merciful Son of God intercedes for sinners and for His enemies? And not only that, but renders a perfect satisfaction to divine justice for their sins, by His poor and humble birth, by His holy life, by His most bitter sufferings and cruel death. O blessed Lord Jesus! I was Thine enemy by nature; but since Thou hast died for me, I am become Thy friend, Thy brother, Thy child, through grace. Thou didst have regard to me while yet an enemy and before ever I uttered a prayer to Thee; wilt Thou disregard me when with tears and prayers I come to Thee as Thy friend? See pages 60-64.

Monday, February 29. The Victory of Faith.

Faith is not a mere opinion or empty profession; it is a living and efficacious apprehension of Christ as He is set forth in the Gospel. It is a most hearty conviction of God's grace to us, a confident tranquility of heart, and an undisturbed peace of conscience relying upon the merit of Christ. Such a faith springs from the seed of the divine Word; for faith and the Spirit are one, but the Word is that by means of which the Holy Spirit is conveyed into our souls. See pages 65-70.

Tuesday, March 1. Our Love and His.

Our hearts must be harder than stone if such mighty love does not draw them upwards to God, from whom it first drew God Himself down to men. We ought to love Him as much more than we love ourselves, as He who gave Himself for us is greater than we. We ought to yield our whole life unto Him, who, for love of us, yielded Himself up wholly unto us. See pages 71-75.

Wednesday, March 2. The Word Made Flesh.

The Son of God came down from heaven that we might receive the adoption of sons. God became man, that man might become a partaker of divine grace and of the divine nature. Christ chose to be born into the world in the time of the peaceful Augustus, because He was the blessed-peacemaker between man and God. He was born in the darkness of the night, who came as the true light to illumine the darkness of the world. He was born in Bethlehem, the house of bread, who brought with Himself from heaven the bread of life for our souls. See pages 76-81.

Thursday, March 3. My All in All.

He came as the physician to the spiritually sick, as the Redeemer to the captives of sin, as the Way to those who had wandered afar off, as the Life to the dead in trespasses and sins, and as a Saviour to the lost. Here we have the most exalted sublimity and the basest vileness; the greatest power and the most abject helplessness; the most glorious majesty and the most inglorious weakness. See pages 82-86.

Friday, March 4. The Heavenly Manna.

He who tastes not perceives not the sweetness of Christ's heavenly feast; and he who does not hunger for it does not taste it. Contrition is the spiritual hunger of our souls, and by faith our souls are spiritually fed.

The Lord God fed the Israelites in the wilderness with manna, angels' food, but in this blessed feast of the new covenant God feeds our souls with heavenly manna—that is, the pardon of our sins; nay, more, with the Body and Blood of His own Son, who is the Lord of the angels. See pages 87-92.

Saturday, March 5. Baptismal Grace.

Call to mind, O faithful soul, the wonderful grace of God bestowed upon thee in holy baptism. Baptism is the washing of regeneration; therefore he who hath been spiritually washed in the laver of baptism is no longer held, body and soul, under the power of a carnal nature, but because he hath been born again of God, through water and the Spirit, he is a son of God, and if a son, then an heir of eternal blessedness. As the eternal Father,

at the baptism of Christ, declared, "This is my beloved Son," so all who believe and are baptized receive the adoption of sons. As the Holy Spirit descended in the form of a dove, at Christ's baptism, so He is also present at our baptism and gives it all its efficacy. See pages 93-97.

Third Sunday in Lent. The Holy Spirit.

What wonder is it that the Holy Spirit is sent from heaven to sanctify us when the Son of God had already been sent to redeem us? All the bitter suffering of Christ would have been of no avail, if the glad tidings of the Gospel were not made known to the world; for of what advantage is a hidden treasure? Thus our most merciful heavenly Father has not only prepared a great benefit in the passion of His Son, Jesus Christ, but also desired to offer to the whole world, and make effective, that grace by the gift of the Holy Spirit. See pages 118-123.

Monday, March 7. Those Asleep in Jesus.

After all, it is not the Christian himself, but only his trouble that dies. This departure of the soul, which we think of as death, is not an exit, but a transition. We do not lose our departed loved ones, we simply send them on before us; they do not die, they rise into a higher life; they do not forsake us, they are not forever parted from us, they have just preceded us to the glory-world. See pages 253-260.

Tuesday, March 8. We Are Predestinated.

Leave the consideration of the profound mysteries of God's eternal decree, made from all eternity, and turn thy thought to the clear manifestations of God's will and purpose concerning thee, made in time, through Christ. Our justification in Christ, made in time, is a mirror, or clear exhibition to us, of God's purpose of election made without time. See from the law how justly God's wrath is expressed against thy sins, and repent thereof; see from the Gospel how graciously God's mercy is extended to thee because of Jesus' merit, and by faith makes it thine own; comprehend the true nature of faith and exhibit it in thy godly conversation; recognize in thy cross the fatherly chastisement of God, and bear it with patience; and then, at length, thou mayst begin to discuss the doctrine of predestination. See pages 130-136.

Wednesday, March 9. Teach Us to Pray.

Thy heart is that closet into which thou shouldst enter if thou wouldst rightly pray. Thou must close the door that the distracting thoughts of worldly affairs enter not in to disturb thee. There are no voices that will reach the ears of God, but the deep emotions of the soul; the mind ought to be so stirred by the ardor of our meditations that it will far exceed what the tongue expresses; this is to pray in spirit and in truth. We can pray without ceasing if we pray in the Spirit, so that at least our mind is always watchful towards God in holy desires. See pages 137-143.

Thursday, March 10. Guardian Angels.

As angels ministered to Christ in the days of His flesh, so likewise are they deeply interested in all those who through faith are incorporated into Christ; as they ministered to the glorious Head, in the same manner shall they minister to the members of the body of Christ. Doubt not that the guardian angels are present with thee in all places, for they are the purest spirits, unencumbered with material bodies; all visible things yield to them, and hither and thither at will they go unhindered. Nor needest thou doubt that these spirits know thy perils and afflictions, for they always behold the face of the heavenly Father and stand always ready most promptly to do His will. See pages 144-149.

Friday, March 11. The Devil's Cunning.

In all circumstances and conditions of life we need to fear the wiles of the devil. In prosperity he puffs us up with pride; in adversity he sinks us into despair. If he sees any one given to parsimoniousness he takes delight in forging upon him the fetters of insatiable desire. If an heroic spirit animates any one, he inflames him with the sharp stings of passion. If he sees any one a little too joyous, he urges him on to an excessive desire for pleasure. Those whom he sees animated with fervid religious zeal, he endeavors to entangle in the snares of vain superstition. See pages 150-161.

Saturday, March 12. A Godly Life.

The more thou art separated from the world, the more pleasing thou wilt be to God. Whatever thou wouldst have, ask God for it; whatever thou hast already, ascribe it to God. He is not worthy of new blessings who is not grateful for those already given. The streams of heavenly blessing cease to flow down to us when there are no return streams of gratitude and praise to God. Turn to good account whatever befalls thee; if prosperity attends thy steps, think what an opportunity this affords thee of blessing and praising God; if adversity overtakes thee, think what an admonition it is to penitence and conversion. Employ thy power in aiding the weak, thy wisdom in instructing the ignorant, and thy riches in benefactions to the poor. Let not adversity crush thee, nor prosperity unduly exalt thee. Let Christ be the aim of thy life; follow Him in this world, that thou mayst come at last into His fellowship in the heavenly fatherland. See pages 156-161.

Luther League Topics

3d Week in Lent. March 6, 1904.

The Obedience of One

(Rom. v : 12-21)

Biblical Topic Reviewed by Rev. C. Armand Miller

Questions to be answered in brief papers: Who is the One? In what did His obedience consist? Why was He obedient? What practical lessons for us from His obedience?

Lessons for our own lives: 1. We are debtors because of the obedience of Christ. It was His to command, not to obey. But, for our sakes, He freely submitted Himself to the law, with all its demands. Since no man had rendered a perfect obedience, and since the requirement and the penalty of the law must be reverenced, He took our place and led the life of perfection—His active obedience; and then, having offered, for us, a perfect life, He paid our debt for the broken law by offering, in our stead, a complete sacrifice, a perfect penalty—His passive obedience. We are free from the law because of His perfect obedience in our stead. We owe Him, therefore, the grateful sacrifice of every power and activity of our lives. Our obedience is not due to the constraint of the law, but is rendered to Christ as our thank offering in return for the liberty wherewith He hath made us free! And he who accepts the freedom will surely feel himself moved to the grateful obedience of love. If this be not the spirit of our lives the obedience of the One has not made us righteous.

2. Obedience is the activity of faith. Obedience is faith at work. To believe, or to trust, is to entrust the whole life to the guidance of Him whom we believe. Trust is an attitude of the soul. Obedience is the activity to which that attitude impels. He who disobeys, disbelieves. When Saul kept the sheep and oxen which he had been commanded utterly to destroy, and explained that they were for sacrifices to the Lord, he showed that he did not trust Samuel, did not believe that it was wisest and best to obey God's command. It was rebellion, rejection of the Word of the Lord. "To obey is better than sacrifice." (1 Sam. xv.) Simple faith would have sought to do all, and nothing else than all, that the Word of the Lord required. When we disobey we are saying, in act, that we do not believe that God knows best for us, and that His judgment upon the exceeding sinfulness of sin is correct. We expect, in some way, to escape the penalty which He pronounces upon sin, and, at the same time, to enjoy the pleasures of sin. But let there be only true faith and it can no more manifest itself otherwise than in acts of obedience than a fig tree can bring forth thistles.

4th Week in Lent. March 13, 1904.

Who Has Redeemed Me?

(I Pet. 1-13-21)

Biblical Topic Reviewed by Rev. C. Armand Miller

Questions to be answered in brief papers: What is the meaning of "Redeem"? From what are we redeemed? What was the cost of our redemption? What was the purpose of our redemption?

Lessons for our own lives: 1. Do we appreciate our redemption? Not if we fail to realize its necessity. A low view of sin destroys the value of Christ's work. In our catechetical classes, the first, perhaps the most important aim, is to convince our children of their sinfulness, of the awfulness of sin, of the uncompromising sternness of the word, "The soul that sinneth it shall die." But he who does not know that he is sick has no use for a physician. He who has never realized his slavery, cares nothing for liberty. Until the bonds of captivity are sorely felt there is no intense desire for the payment of a ransom. When Miss Stone was in the hands of the bandits she felt deeply the wretchedness of captivity. So when the people of this land redeemed her she was intensely joyful and grateful. Luther cried to God, out of the depths of an earnest soul, vividly conscious of his utter inability to free himself from the bonds of sin and the certainty of penalty. So that when he saw Christ as the Redeemer, filled with delight, he spent freely his life in glorifying the salvation of the Lord. Nothing can more clearly show the awful bondage from which we are set free than the priceless ransom which our Reedemer paid. If sin were a trifling thing He would never have left His heavenly home, humbled Himself and paid the price of His holy and precious blood and His innocent sufferings and death. Consider how much more this cost Him than all the silver and gold of earth, and you may begin to see the meaning of the words, "a lost and condemned sinner."

2. Do we enter into the purpose of our redemption? He bought us in order that we "might be His." Not merely are we redeemed from a miserable slavery, but we are redeemed unto a glorious fellowship. We are not our own. We belong to Christ. We dishonor Him and belittle His work for us, if we count ourselves merely to have escaped from hell because of Him. He would make

The Luther League Topics. complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 29 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

us members of His kingdom, servants of His in the realm of righteousness, innocence and blessedness. Let us enter into His purpose and set before us nothing less than the realization of His glorious aim for us. What a life motto for each one of us: "That I might be His."

Fifth Week in Lent. March 20, 1904.

The Church of the Reformation—Worship

(II Chron. vii : 1-3 ; I Cor. xiv : 20 ; Eph. v : 19-20)
Historical Topic Reviewed by the Rev. F. F. Fry.

Worship is the communion of man with God. God invites man to draw near with a true heart in full assurance of faith, and couples his gracious invitation with the assurance of His favor. Man responds to the invitation and worships. Two elements, therefore, enter into all true worship; the sacramental and the sacrificial. God is ever graciously giving, and man is ever thankfully receiving. In the worship of the Church of the Reformation, God's side, the sacramental element, is always the prominent and dominant feature. God speaks. Man responds. Then God speaks again. That is the Lutheran conception.

Accordingly, the Word of God and the Sacraments form the chief part of worship. They represent the divine action and confer the rich benefits of our communion with Him. But the human side, the sacrificial element, is by no means overlooked in our service. We bring to God the sacrifice of our prayer, praise and thanksgiving, of our confession and adoration, of our gifts. Prompted by the mercies of God, we present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service. As a congregation of spiritual priests, we worship God in spirit and in truth.

In the study of this topic, the distinction between these two elements, the sacramental and the sacrificial, should be kept clearly in mind. In the former, the minister stands as the representative of God; in the latter, as the representative of the congregation. The Church of the Reformation holds very clearly that the main end of worship is not our rendering to God the devout homage of grateful hearts, but our receiving from God the New Testament grace of forgiveness, life and salvation. Not the prayers and hymns of the people, or even the word of the pastor, but the Word of God is the chief feature of every service.

In the Order of Worship provided in the Common Service there is a rich and impressive unity. No part is redundant, none is irrelevant. Each has its own logical and spiritual relation to all the others. All, united, blend as the seven bands of the rainbow, and form a complete and edifying service. In outline and substance, and partly in every wording, the Common Service has preserved the same liturgical forms with which the Church of Christ came into existence, and which the apostles used and taught to their converts, and which have been handed down to us through the great Reformers.

In analyzing the topic assigned, note that the Church of the Reformation begins its worship "In the Name of the Father, and of the Son, and of the Holy Ghost." The words are few, but mighty. They give the key-note of the entire service, the foundation of the whole edifice. They tell by whose authority we do these solemn things, to whose honor they are all intended, and on whom we rest for the grace and hope in which we thus propose to edify ourselves and each other. St. Paul declares. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." The Triune God is the object of our adoration, the Being contemplated in the whole service, and the divine Majesty whose bidding we obey and whose favor we would seek. So momentous are the implications that it is necessary for each worshipper to make the language his own by responding Amen.

Some portions of the service are permanent, while others are variable and change with the Sunday or season of the Church Year. To the former belong the Confession of sins and the Declaration of Grace, the Kyrie, the Gloria Patri and Gloria in Excelsis, etc. Among the latter may be mentioned the Introit, the Collect, the Epistle and Gospel, &c.

No true worshipper can approach God without recognizing and acknowledging his sinfulness. Coming into the divine presence, we cannot but feel the contrast between God's holiness and our guilt. But having made confession of sin, our heart yearns for some assurance of forgiveness. This we receive in the Declaration of Grace which follows, announcing the mercy of God, the gift of His Son, the sending of the Holy Spirit, and the comforting assurance of full and free forgiveness. It concludes with a brief prayer that what God has thus provided may be savingly enjoyed by all present.

The Service proper begins with the Introit, which means, to enter. The language of the Introit is taken from Scripture. Its office is to announce the theme or main thought of the day. Many Sundays of the Church Year derive their names from the opening words of the Introit, *e. g.*, the Sundays in Lent, Invocavit, Reminiscere, Oculi, Laetare, Judica, and the Sundays after Easter, Quasimodo-

geniti, Misericordias, Jubilate, Cantate, Rogate.

The first part of church worship concludes with the Kyrie and the minor and major Glorias, and is chiefly sacrificial in character. Now God comes to us with His Word, and we meet His approach with prayer as contained in the Collect. The Collects are condensed, impressive and edifying prayers of the church which have come to us through the lapse of many centuries. The reason why many Lutheran congregations stand during the reading of the Gospel is because it contains the very words of Christ.

Note the connection between the Scripture lessons, the Creed and the Sermon. The Creed is based on the Word, and the Sermon is based on the Creed. A careful study of all the parts of the service, including the Communion Service, will be found instructive and suggestive.

The question of family worship or private worship as taught and practised by the Church of the Reformation would also present interesting topics for inquiry and study.

Palmarum. March 27, 1904.

Prophet, Priest, King

(Heb. i : 1-14)

Biblical Topic Reviewed by Rev. C. Armand Miller

Questions to be answered in brief papers: Why is our Lord called "the Anointed?" What is Christ's work as a prophet? What did He do as a priest? What was and is His kingly work?

Lessons for our own lives: 1. *How shall we honor this Prophet?* By using His Word. A prophet is not merely one who foretells the future, but one through whom God speaks. (Heb. 1 : 1.) All the teachings of the Lord Jesus Christ belong to His prophetic activity. "Never man spake like this Man," because no other man ever knew or could reveal God, as He did, who was God! He declared God from the bosom of the Father. And through His Word, He still is our Prophet. To neglect His Word is to despise Him as Prophet. If we no longer can hear His voice, we can listen and heed our Prophet speaking through His Church, His ministers. A Bible student, a faithful attendant upon the preaching of His Word, a doer of the Word, appreciates Him in this prophetic office.

2. *This is our "Priest forever."* A priest had three things to do. He prayed for the people, he blessed the people, he offered sacrifice for the sins of the people. Our Lord's priestly work, when He was on earth, included all three of these, but its chief part was the offering once for all of the great sacrifice for sin. No Christian Church has a priest, in the true sense to-day. The sacrifice for sins has been made and cannot be repeated. In interceding for the people, and in blessing them, the pastor only represents Christ, and is His mouthpiece. The sacrifices of thanksgiving, prayer and gifts are those which every Christian can offer, and in this sense we speak of the universal priesthood. Our Priest has done for us all that we need. He still maketh intercession for us. May His blessing ever be upon us!

3. *He is the King of kings.* In the kingdom of power, He rules and will ever rule over all men and all creatures and created things. In the kingdom of grace He governs and guides every soul that believes in Him, and is Head over all things of the Church. In the kingdom of glory, His praises are continually sung by angels and blessed saints. When He shall come again, every knee shall bow and every tongue confess that He is Lord!

There is none like Him, our Prophet, Priest and King!

Daily Bible Readings

Feb. 7. Sexagesima—John 20 : 24-31.
Monday—Psalm 72 : 1-20.
Tuesday—Romans 10 : 1-21.
Wednesday—Acts 10 : 1-8.
Thursday—Acts 10 : 9-22.
Friday—Acts 10 : 23-33.
Saturday—Acts 10 : 34-48.

Feb. 14. Quinquagesima—Acts 10 : 34-48.
Monday—Luke 18 : 31-34.
Shrove Tuesday—Romans 5 : 1-11.
Ash Wednesday—Jeremiah 8 : 4-12.
Thursday—Isaiah 53 : 1-12.
Friday—Isaiah 4 : 1-6.
Saturday—Revelation 19 : 7-21.

Feb. 21. I Lent—Philippians 2 : 5-11.
Monday—Micah 5 : 4-15.
Tuesday—Nahum 1 : 1-5.
Wednesday—Habakkuk 2 : 1-4.
Thursday—Zephariah 3 : 14-20.
Friday—Haggai 2 : 6-19.
Saturday—Zechariah 8 : 16-23.

Feb. 28. Reminiscere—Ephesians 2 : 13-22.
Monday—Genesis 3 : 1-24.
Tuesday—Genesis 12 : 1-9.
Wednesday—Exodus 6 : 1-8.
Thursday—Acts 7 : 1-14.
Friday—Acts 7 : 15-29.
Saturday—Acts 7 : 30-60.

March 6. Oculi—Romans 5 : 12-21.
Monday—Romans 12 : 1-5.
Tuesday—Luke 17 : 20-37.
Wednesday—I Corinthians 6 : 1-20.
Thursday—Ezekiel 20 : 33-49.
Friday—Exodus 12 : 1-10.
Saturday—II Peter 1 :1-14.

March 13. Laetare—I Peter 1 : 13-21.
Monday—Exodus 40 : 20-38.
Tuesday—Deuteronomy 16 : 1-22.
Wednesday—I Kings 1 : 1-11.
Thursday—I Kings 1 : 12-30.
Friday—I Kings 1 : 31-43.
Saturday—I Kings 1 : 44-66.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE

ISSUED MONTHLY BY THE

LUTHER LEAGUE OF AMERICA

IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by E. F. Eilert,

WITH

W. C. STOEVER, PHILADELPHIA, PA. S. G. WEISKOTTEN, BROOKLYN, N. Y.

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Editorial

Our motto for 1904: Work: "For the love of Christ constraineth us." "I can do all things through Christ which strengthened me."

Success comes only by hard work, and a preparedness when opportunity knocks at the door.

A perilous hour of a person's life is when he is tempted to despond. The man who loses his courage loses all; there is no more hope for him than for a dead man. But it matters not how poor he may be, how much pushed by circumstances, how much lost to the world, if he only keeps his courage, holds up his head, works on with his hands, trusting in the Lord and with unconquerable will determines to be and do what becomes a man, all will be well. It is nothing outside of him that kills; it is what is within that makes or unmakes.

That was a suggestive sermon which an old time preacher gave from the text John 8 : 31, making three divisions: First, "Take hold"; second, "Hold on"; third, "Never let go." A good thought for every Luther League during this year.

Many there are that never take hold, and of those that do, the majority fail to hold on, leaving but a small minority who never let go. The combination is necessary for success, and if, in our respective duties, success is to be achieved, it must be in following the three injunctions of the old preacher.

We stand, once again, on the threshold of the Lenten season. It calls us to renewed earnestness of thought and purpose. It leads us to searching inquiry as to our personal relation to a personal Saviour. Shall we make the most of it?

The Church, in her Lenten gospels and epistles, comes to us with solemn earnestness. Shall we heed her voice, or shall we listen to the voices that call to us, "Let us eat, drink and be merry"?

Who are our safest guides in these days? The preachers, who prophesy smooth things and speak flippantly of sin and hell and the judgment? Or the servants of the Most High, who, filled with a deep sense of sin and its burden and woe, come to us with the messages of God, the word of the Lord, calling us to repentance and pardon and peace, as they point us to the Lamb of God that taketh away the sin of the world? Is it not time for us, with renewed devotion, to say "As for me and my house, we will serve the Lord"?

Glory be to Jesus,
Who, in bitter pains,
Poured for me the life blood
From His sacred veins!

Located as we are in this country, we are naturally a Mission Church. Our work has been largely in the country districts among scattered people; we therefore should know the value and importance of mission work, and the necessity of assisting in spreading a knowledge of the truth among those who are not gathered into our cities and towns. The man or woman who is satisfied to contribute 25 cents a year to missions has a soul which needs cultivating and enlightening, otherwise it will become full of weeds of selfishness, which finally will obscure all traces of Christianity. The wealthy man who moved from the country into the city and preferred to maintain his relations with the old congregation because it cost only $5 a year, needs light. There may be many others like these two; therefore, it is necessary for education to go on, or for instruction to be given, "line upon line, precept upon precept," until our people throughout this country, young and old, realize not only the necessity which the Master has put upon us as His servants to do His work, but also the privilege of being colaborers with Him, giving our service, our money, our prayers, our thoughts and all our efforts to this work. As a people we are not doing what we should, and we will not until we awake to this fact.

We believe that every Christian ought to make special efforts to prepare for a fuller Easter blessing by using all the Church's means to that end. If we are faithful to all our Christian privileges during the season of Lent we shall be able to receive a fuller blessing from the Lord. Let us not forget that that preparation includes the earnest preparation for making a special Easter offering to the Master's cause. How much of a Christian is one who does not love the Lord's cause enough to make such a special Easter offering?

Publishers' Column

The editor of THE REVIEW has been encouraged in his work by a letter received recently from a well-known pastor in our Church, who has this to say: "I like the contents of THE REVIEW. You set a rich table. We must educate and show the merits and strong points of our cause. You are doing a grand work for the Luther League. I regard it as second to none for, with the "organ" playing a different tune, we should have a different step in the Luther League of America." If these sentiments of our friend are appreciated as much by our readers as they are by the Editor, then you will second his efforts by endeavoring to circulate THE REVIEW more largely in your League, your district, your State.

We have begun a systematic canvass of the societies connected with our District, State and National Leagues to enlist their interest in THE REVIEW, with a view to greatly increasing its circulation. If you receive a letter and some sample copies, don't put them aside, but take up the matter at once by getting your members interested and having them become members of a club of subscribers.

On February 15 the new number of the Luther League Topics will be ready for all subscribers of record. These Topics have been so full of rich thoughts that a League cannot afford to miss one week's lesson. If your subscription expires make it a point to renew at once, and in renewing don't fail to state by whom the previous Topics were ordered, so as to avoid confusion and to aid us in crediting the proper subscription.

Another edition of the Luther League Hymnal has been ordered to fill the ever increasing demand for this book. The use of the book by our Young People's Societies seems to be increasing every month, and it is becoming more and more popular in the organizations where used. The churchly hymns and music appeal to our young people, and are much more satisfactory than some of the "jingle jangle" song books that are placed on the market at low figures. If you are contemplating the adoption of a Hymnal, write for circulars and prices.

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Our Churches and Institutions

New York

— Rev. J. Fred. W. Kitzmeyer has resigned the pastorate of Bethany Lutheran Church, Teasdale place near Third avenue, Bronx.

— On Sunday, January 10, a memorial tablet was dedicated in St. Luke's Church, Brooklyn, to the memory of Rev. J. H. Baden, the founder and first pastor of the congregation. Rev. W. Ludwig conducted the liturgical service, and Rev. Dr. J. J. Heischman preached an appropriate sermon.

Philadelphia

— The Sunday school of St. Paul's Church, Rev. C. J. Hirzel, pastor, celebrated its thirty-first anniversary December 29. The school has been superintended for many years by E. Aug. Miller, Esq. Its beneficence during the past year is represented by the following contributions: To home missions, $167.65; to foreign missions, $162; to the Orphans' Home, $141.22; to the Church Extension Society, $125; to missions of the Philadelphia Conference, $20, and to the Porto Rico Mission, $30.

Chicago

— Chicago Lutheran Seminary has liquidated $40,000 of its mortgage debt within the last 18 months.

Baltimore

— Frieden's Church, Rev. C. E. Raymond, pastor, has become the Church of Peace, and hereafter all its services will be conducted in English.

— The Board of Church Extension of the General Synod of the Evangelical Lutheran Church in the United States has just received from Rev. J. G. Groenmiller, now living in retirement, at Accident, Md., a check for $1500.

— A number of persons are engaged in organizing a new congregation in Baltimore, with the intention of erecting a church in the vicinity of Druid Hill Park. The Rev. Dr. Albert H. Studebaker of Brooklyn, N. Y., is to be its pastor. He has resigned as pastor of St. Matthew's Church, to take effect on March 20. The congregation intends to hold its first regular service on Easter Sunday.

Cincinnati

— Mr. Louis Manss, for many years the efficient treasurer of the General Synod and a most active Lutheran, died on New Year's Day, aged 68 years. He was an active member of the Board of Directors of Wittenberg College and of a number of local boards of city work, such as the German Hospital and Deaconess Home.

Washington

— The Lutheran Memorial Church, Rev. J. G. Butler, D.D., pastor, was almost totally destroyed by fire on January 29. At the time the fire started many members of the congregation were in the assembly room celebrating the seventy-eighth birthday of the pastor. The fire started in the steeple, either from defective insulation of the electric light wires or from a gas jet that had been left burning. Five minutes after the first spark was seen the tower was a mass of flames, and when the firemen arrived their efforts were devoted to saving the rear of the structure. Half an hour after the blaze was discovered the tall, wooden steeple toppled and fell, and soon afterward the roof and a portion of the walls of the edifice fell in.

— Rev. John T. Huddle, now the assistant pastor at Trinity Lutheran Church, Germantown, Philadelphia, was, on January 14, unanimously elected pastor of St. Paul's Church.

Pittsburgh

— Rev. William E. Brown, pastor at Garrett, Pa., has been called to the newly organized mission at Crafton, a suburb of Pittsburgh. It is said to be a very promising and pleasant field.

— St. John's Lutheran Church, Rev. A. R. Longanecker, pastor, a mission only one year old, has increased during the year from 34 members to 81, and the Sunday school from 35 to 180.

Louisville

— The First Church, Rev. Dr. S. S. Waltz, pastor, has decided to erect a new church building, beginning operations at once.

Omaha

— As a Christmas present for the Swedish Deaconess Institution in Omaha, Rev. E. A. Fogelstrom received $1,038.55. Of this sum $500 were promised some time ago. Another $500 was given by an unknown friend in Kansas. The rest was given in small amounts by various persons.

Atlanta

— Rev. E. C. Cronk is visiting the congregations of the United Synod, under the authority of its Mission Board, in the interests of an important mission in this city. It is felt that the only proper way in which to do the work in that important field is to build a church that will be a credit to Lutheranism, instead of attempting to missionate with old, discouraging and ineffective methods. A $10,000 church is to be built.

Denver

— The Lutherans in Denver are going to build a hospital for consumptives.

MISCELLANEOUS

— Rev. Ellis B. Burgess reports in the *Lutheran Observer* that "there are in Allegheny County, Pa., 97 Lutheran churches, with a membership of 20,988. This does not include the Independent German churches, whose people are nearly all Lutherans. Of these 97 churches, 49 are English, 23 are German, 20 are German and English, 4 are Swedish, and 1 is Slavonian." Twenty-three of these have been formed by the General Synod Home Mission Board in 16 years.

— Two English congregations in South Dakota organized by Rev. Dr. Telleen, superintendent of English Missions in the Minnesota Conference at Pierre and Huron, will each support their own pastor at a salary of $800. Another mission at Beresford has been started.

— The one hundred and fiftieth anniversary of the organization of St. Michael's Church, Strasburg, Pa., was celebrated on January 10 to 12.

— There is a farmer somewhere in the West who supports two missionaries on the foreign field. He is credited with the following: "As long as I am on top of the sod, I shall give not less than $1,500 a year to the Board of Foreign Missions."

— Rev. C. P. Weiskotten, formerly of Philadelphia, has become pastor of St. James' Lutheran Church, Tuscarawas, Ohio, and the newly organized St. Paul's Church, at Port Washington, Ohio.

— Rev. George Graham Whitbeck, the new pastor of St. Luke's Lutheran Church, Valatie, formerly of Orleans Four Corners, was installed on January 21. The services were conducted by Rev. U. H. Graves of Schenectady, who delivered the charge to the people, and Rev. Paul W. Koller of Hudson, who delivered the charge to the pastor.

— Rev. W. F. Whitteker has resigned the pastorate of St. John's Church, at Ancram, to accept a call to the church in Amsterdam, recently vacated by the resignation of Rev. E. Luther Dreibelbis.

— A "Summer School of Theology" is to be conducted by the English conference of the Pacific Synod, with Dr. Weidner of the Chicago Theological Seminary as instructor.

— Grace Church, Lancaster, Pa., Rev. Dr. C. E. Haupt, pastor, will erect a new church edifice, the present building being too small to accommodate the congregation. The new structure will be of stone, and will cost about $70,000, of which a considerable amount has been raised.

— The fiftieth anniversary of the First Lutheran Church, Rockford, Ill., Rev. J. F. Seedoff, pastor, held from January 15 to 17, was a red letter event in its history.

— The officers of the General Synod have appointed Mr. George H. Knollenberg of Richmond, Ind., treasurer of that body to succeed Mr. Louis Mauss, lately deceased.

— Bethany College, Lindsborg, Kan., is to have a new pipe organ, which will cost $3,200. It has been ordered by the young people and friends of the college.

— Rev. Jas. A. B. Scherer, Ph.D., has accepted a call to the presidency of Newberry College, Newberry, S. C. He is pastor of St. Andrew's Lutheran Church of Charleston, S. C., and one of the professors in the Theological Seminary at Mt. Pleasant, S. C.

Pennsylvania Railroad's Washington Tours

The Pennsylvania Railroad's third three-day personally conducted tour to Washington will leave New York, Brooklyn, Newark, Elizabeth, and Trenton, February 11. Round-trip rates—only difference being in the hotel selected in Washington—are $12 and $14.50 from New York; $10.50 or $13 from Trenton, and proportionate rates from other points. Tickets cover railroad transportation for the round trip and hotel accommodations. A special side trip to Mt. Vernon may also be taken. All tickets are good for ten days, with special hotel rates at expiration of hotel coupon. For itineraries and full information apply to Ticket Agents; Tourist Agents, 263 Fifth avenue, New York; 4 Court street, Brooklyn; or Geo. W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia, Pa.

Frink Lighting

In the perfecting of modern buildings, many problems have been solved by the Frink system of lighting, well known in lighting churches and public buildings. Some of the recent installations furnish further proof of its efficiency: Madison Avenue Baptist Church, Church of St. Edward the Martyr, Rutgers Presbyterian Church, Church of the Incarnation, Church of the Covenant, New York City; Immanuel Baptist Church, Albany, N. Y.; Westminster Presbyterian Church, Yonkers, N. Y.; Church of St. Peter of Alcantara, Port Washington, L. I.; First Presbyterian Church, Wheeling, W. Va.; M. E. Church, Morristown, N. J. The New Amsterdam Theatre, probably the handsomest in New York, offers an excellent example of illumination by lights concealed in Frink cove reflectors. The effect is especially fine in the foyer, the fullest appreciation of the decoration of which is made possible only through the skillful handling of the lighting. Progressive merchants everywhere evidence their desire to share the benefits of Frink reflectors by equipping their windows with Frink special patent window reflector; showcases with reflectors especially designed for them, and store interiors with special cluster reflectors which are economical and of highest efficiency. Full information concerning any of the above lines may be had by addressing the inventor, patentee and sole manufacturer, I. P. Frink, No. 551 Pearl street, New York City.—*Electrical World and Engineer.*

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SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

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Uniform Statistical Blanks

For the sake of uniformity and economy of time and money the Executive Committee of the Luther League of America has adopted the plan herein set forth for the gathering of statistics, and hopes to have the full and prompt co-operation of every officer whose duty it is to co-operate. The plan is simple and will be effective, provided each and every State, district and local statistical secretary will do his part.

It will be a satisfaction to all, and will be a great help in the work to have, at the Buffalo Convention, reports, accurate, uniform and complete, from all our Leagues. This can be done, and it is the end we have in view.

THE PLAN.

1. Every Local League or organization will report through its secretary or president to the statistical secretary of the District League to which it belongs.

2. The District statistical secretary will copy these reports on blanks provided for the purpose and forward them to his State statistical secretary.

3. The State officer will make his records and forward the reports to the National statistical secretary.

4. Where there is no district or State League the Local organization will procure a blank from the National statistical secretary and report directly to him.

Upon application the National statistical secretary will furnish, free of cost, suitable blanks for these reports.

State officers should make requisition for the number needed in their territory and have them sent to the District secretaries, who can attend to the distribution to Local Leagues.

The new blanks are in card form—can be mailed for 1 cent, and, we believe, will be found quite satisfactory, though different from those you have used heretofore.

The undersigned will cheerfully furnish additional information if the plan is not fully understood by this explanation.

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NEW YORK

New York District

— The annual meeting of the New York District League occurred at the Church of the Epiphany, 72 East 128th street, Rev. F. B. Clausen, pastor, on Monday evening, January 18. President I. S. Runyon presided. Reports presented by the officers and committees showed that the work is being carried on with vigor and success. The Credential and Extension Committee reported that the ten societies, composing the League, have a membership aggregating 772, showing a gain of about 10 per cent. in the past year. Bethany League showed the greatest gain, having increased its membership from 62 to 79. An interesting report was made by the special committee which had in charge the illustrated lecture report of the last convention of the Luther League of America at St. Paul. The report was given ten times. One of these deliveries was at Valatie before the Leaguers of the Rhinebeck district. The president recommended a change in the character of the annual convention, which occurs in the spring with a view to making it a practical conference of League workers with the "social hour" included. The officers elected are as follows: Pres., I. S. Runyon; vice-pres., Henry D. Brandes; rec. sec., William M. Suhr; cor. sec., Fred'k Ihlo; treas., Fred'k Bohlig; trustees, Fred'k H. Peterson, George A. Kuhirt and William H. Rose. Pastor Clausen of Epiphany Church spoke briefly to the delegates, expressing his high regard for the League, and his hope for and confidence of its success.

— At a meeting of the Luther League of the English Lutheran Church of the Redeemer, Yonkers, Rev. J. W. Smith, pastor, held January 12, the president of the New York District League, Mr. I. S. Runyon, honored the League with a visit, and delivered an address, which was enjoyed by all present. In the first week of December, 1903, the Ladies' Aid Society of the church held a bazaar, at which the League had a booth, which was prettily decorated with the Luther League emblem and colors. The bazaar was financially a success. Tuesday, January 19, a Junior League was organized, and officers, as follows, elected: Paul Heer, pres.; Ernest Wollner, sec.; George Tiessmeyer, treas.

Brooklyn District

— The following officers were elected at the annual meeting of the Brooklyn District Leagues January 25: Pres., Wm. J. Dilthey; first vice-pres., Mr. H. Van Laen, Jr.; second vice-pres., Mr. Henry Arfmann; third vice-pres., Miss Sophie Arfmann; cor. sec., Miss Minnie Schmitt; rec. sec., Mr. P. Erbrecht; treas., Mr. Jos. C. Hecker.

Rhinebeck District

— The Luther League of St. Luke's Church, at Valatie, has elected the following officers to serve until July 1: Pres., Fillmore Fischer; vice-pres., Mrs. C. F. Richelin; rec. sec., Miss Florence C. Dennis; cor. sec., Miss M. Louise Davis; treas., Mrs. W. H. Reynolds; organist, Miss Jessie E. Hess. The League has also voted to contribute the collections of the first Sunday in each month to missions, the offerings to be applied on the church synodical apportionment and divided equally between Home and Foreign Missions.

— Rev. Christian Krahmer of Saugerties is delivering a series of educational lectures to his Luther League. The first was on "The Early Lutheran Settlers;" the second will be on the organization into synods of the various Lutheran congregations within the State of New York.

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Buffalo District

— At the annual meeting of the Buffalo District League held January 22, the following officers were elected: Pres., Rev. J. L. Sibole; vice-pres., C. G. Grauer; rec. sec., C. Oliver Schaefer; fin. sec., Miss Jennie Stecht; treas., Frank A. Kalmbach. The League will hold a musical entertainment February 11.

— At the annual meeting of the Luther League of the Church of the Atonement held January 12, the following officers were elected: Pres., F. Kiesel; vice-pres., Chas. Galle; sec., Ph. Roherbacher; treas., Miss E. Grauer; chairman of the Usher Committee, A. Stollsteimer. Delegates to the District League for two years: Messrs. C. G. Grauer, W. L. Henrich, C. Nieman, C. L. Sauer and Miss C. Young; and for one year, F. Yahn. The Junior League added three new members at the January meeting, making a total membership of 12. The offerings for Foreign Missions amounted to 89 cents.

PENNSYLVANIA

— The eleventh annual convention of the Luther League of Pennsylvania will be held in the First Lutheran Church of Pittsburgh, Rev. D. H. Geissinger, D.D., pastor, on Tuesday and Wednesday, October 18 and 19, 1904. The subject chosen is, "The Luther League Upward, Downward, Outward," with a ten years' *résumé* of the League work in the State. On the closing evening there will be two addresses on "The League: Its Opportunities," and "The League: Its Responsibilities."

— The Pennsylvania State Convention of Luther Leaguers, held in the city of Reading last October, adopted several very important resolutions, one of which appeals directly to the District organizations and the locals comprising them. It is as follows: "Resolved, That the attention of all Centrals, and through them their locals, be called to the National League's effort to raise a guarantee fund for the support of the General Secretary, and that each Central be urged to contribute to this fund an amount equal to $1 for each League in its membership." This resolution is a commendable one, inasmuch as it is the duty of those who are interested in the noble work which the League is doing, to assist the General Secretary in making this success a possibility. Rev. Luther M. Kuhns, the present General Secretary, is a man very deeply interested in the work, and is doing great good wherever he goes, but he must have the means to carry on this work. This is an op-

portunity for Leagues to show their fidelity to the Church of the Reformation, and $1 from each organization will not mean much from each individual member of said organization, but will mean to him who is earnestly laboring for the advancement of the noble work in which our young men and women are engaged. It is to be earnestly hoped every League will respond promptly, adding to their gift words of blessing on the self-sacrificing labors of our worthy General Secretary.

Philadelphia District

—The regular January convention of the Philadelphia District Luther League was held in the Church of the Atonement, Rev. W. L. Stough, pastor, Tuesday evening, January 26. It was the pleasure of the League at this time to be addressed by the Pennsylvania State president, Mr. A. Raymond Bard. The subject, "How Can We Obtain the Best Spiritual Results at a Luther League Meeting," was presented by E. Aug. Miller, Esq., who spoke in his usual excellent manner. Mr. Stoever, the National president, brought greetings from the students of Bethany College, Lindsborg, Kan. After this the regular business of the League was transacted. The convention was favored with good music by both senior and junior choirs of the Church of the Atonement.

Berks County District

—The District Luther League of Berks County held its quarterly convention in Hope Lutheran Church, Schuylkill avenue, Reading, on Thursday, January 14. There were three sessions. The morning was devoted entirely to business. In the afternoon Rev. Z. H. Gable made an address on "Religion in the Home." The subject was then further discussed by a number of members. Miss Katie E. Grim of St. John's, Boyertown, read a paper on the life and character of Catharine Von Bora. The Luther League and secret societies were then presented by Henry H. Hernon, citing all the acts and resolutions of the General Council, and also the statements of the Lutheran Cyclopedia in regard to the matter. The matter was then discussed at considerable length. In the evening, at 7.30, after the devotional services, conducted by the pastor, Rev. H. W. Warmkessel, Rev. E. T. Horn, D.D., delivered an address on "Kings and Peasants," presenting those points in which they are alike and those in which they differ. The District League now has 20 locals connected with it. Most of these were well represented.

Lancaster District

—Dr. E. S. Brownmiller of Reading, a former pastor of Trinity Church, delivered an interesting address January 11, at the meeting of the Luther League of Trinity Church, Ephrata. The subject was, "Latent Possibilities of the Christian." The exercises were enjoyed by a large audience.

NEW JERSEY

—On Tuesday evening, February 2, Rev. John A. W. Haas, D.D., of New York, will deliver his lecture, "Luther and Lincoln," before the Luther League of Holy Trinity Church, Elizabeth, Rev. F. C. Krapf, pastor.

OHIO

—The Luther League of Trinity Church, Middle Point, Rev. E. M. Potts, pastor, has just donated $30 to Foreign Missions, making in all $150 for this one object alone, beside contributions to other beneficence.

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KANSAS

— On December 15 President William C. Stoever of the Luther League of America visited Bethany College and addressed several meetings of young people there, including the flourishing Luther League connected with the college.

— The Luther League of the Swedish Lutheran Church, at Herrington, has recently gathered money for a church bell. A short time ago the bell was secured at an expense of $334. On December 16 it was used for the first time and dedicated.

IOWA

Tri-City District

— The convention held on December 4-6 was a very successful one in every aspect of the term. The sessions were all held in Grace Lutheran Church, Rock Island, Rev. C. E. Hoffsten, pastor. The business session followed by a banquet, tendered by the young people of Grace Church, was especially enjoyed. The address and speeches of the sessions were all enjoyed. The constitution was so changed that the next annual convenings will be held on Saturday and Sunday; the Friday evening session will fall out. It is believed that better results can be achieved. An invitation to hold the next annual convention with them was received from the Young People's Society of the Swedish Lutheran Church of Moline and heartily accepted. The following officers were elected: Mr. John H. Hauberg, pres.; Mr. Roscoe Allen, first vice-pres.; Mr. Martin Johnson, second vice-pres.; Miss Minnie Swanson, third vice-pres.; Mr. Oscar Bohman, sec.; Miss Clara Eckmann, treas. The Executive Committee was instructed to again prepare for the quarterly social meetings in conjunction with the local societies. The first meeting will be held with the Swedish Society of Moline. It is hoped and earnestly desired that others of our young people's societies may come and join the League.

— The Luther League of St. Paul's Church, Davenport, Rev. W. H. Blancke, pastor, held a business and social meeting on November 30, 1903, at which the following officers were elected: Pres., Mr. Henry Mohl; sec., Miss Emma Heden; treas. Mr. Otto Hamann. This League studies the Topics, maintaining very profitable devotional meetings by their use.

OREGON

Columbia District

— The Luther League of St. James' Church, Portland, Rev. J. A. Leas, pastor, has introduced a Sunday evening devotional meeting, at which the Topics are studied. Reporting the new work to the *Lutheran*, the pastor writes: "A new spirit is arising with the study of the Topics in the devotional meetings which were so slow to materialize." Early in April the Columbia District League will meet in St. James' Church.

Plan Now to Attend The Luther League Convention At Buffalo in August. . .

Delegates and others from New York City and vicinity, New Jersey, Philadelphia and South thereof and Eastern Pennsylvania points, should take advantage of the opportunity thus afforded to make the trip via the

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Pennsylvania Railroad Tour to California and New Orleans Mardi Gras.

A personally-conducted tour to Southern California will leave New York, Brooklyn, Philadelphia and Pittsburgh, by special train over the Pennsylvania Railroad, on February 11. The route of the tour will be via New Orleans, stopping at that point three days to witness the Mardi Gras festivities. The special train will be continued through to Los Angeles, from which point tourists will travel independently through California and on the return trip.

The special train in which the party will travel from New York to Los Angeles will be composed of high-grade Pullman equipment, and will be in charge of a Pennsylvania Railroad Tourist Agent.

The round-trip rate, $250, covers transportation and all expenses on the special train to Los Angeles, including a seat for the Mardi Gras Carnival. From Los Angeles tickets will cover transportation only, and will be good to return at any time within nine months, via any authorized transcontinental route, except via Portland, for which an additional charge of $15.00 is made.

For complete details and further information, apply to Ticket Agents; Tourist Agent, No. 263 Fifth avenue, New York; 4 Court street, Brooklyn; 789 Broad street, Newark, N. J.; or Geo. W. Boyd, General Passenger Agent, Broad street Station, Philadelphia, Pa.

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The Juniors' Page

Edited by Rev. C. Flvin Haupt, D D., Lancaster City Pa.

We are all Church-builders; each faithful Junior is a living, precious stone.

Doing Double Duty.—It is said that during the sixteenth and seventeenth centuries a lamp was arranged to serve as a rude timepiece. A glass bottle was filled with oil, and the oil was allowed to pass away, drop by drop, falling into the bowl of a lamp as it did so.

Marks upon the side of the bottle indicated how long, hour by hour, the oil had been dripping, and in the evening there was sufficient supply of oil to feed the flame. There are many of us who can, if we will, serve in a double way, not only growing older and wiser as good scholars day by day, but also trying to let the lamp of usefulness for the Master's sake shine forth as brightly as may be.

February is notable for the birthdays of Philip Melancthon, George Washington, Abraham Lincoln, and the entrance into rest of the great Reformer, Martin Luther. Which of us can tell how many years passed between the death of Luther and the birth of Washington?

Any person seeking a Constitution for a Junior League organization may obtain one gratis on application to the editor.

Just as the best way to learn to skate, to swim, to sew, to draw, is by trying, so if we attempt what may at first seem to be impossible, we may at length succeed.

Are we doing aught in our League for the orphans?

"Play hard while you play, and when you work don't play at all."—*President Roosevelt.*

On the editor's table is a "Question Tray." It is to receive and answer any fair and useful question about the Bible or the Church that the Juniors may offer, as fully and satisfactorily as space and ability permit. All persons sending in queries are requested to forward their name and address.

How Much.—Have you, kind reader, ever though, How much good you can do to the company you keep?

How much, to an animal, kindness means?

How much it means to the young heafhen to have a missionary among them?

How much each talent can be made to grow into, for the Master?

How much depends upon the habits we are forming?

How much inspiration there is in Lutheran history?

How much precious information you can get out of the League Topics?

How much power there is in an active organization of young people for Christ in the Church?

How much the world needs Christ?

Does your League vary the programmes of its meetings, or are they all held alike?

It is wise not to make any one part of the exercises too long.

The Juniors should be encouraged to memorize Scripture, the collects, hymns, creeds, and selections of the best English or German or Scandinavian writers.

There should be something bright and helpful at every Junior meeting.

What specially beautiful or comforting thought has come to you to-day?

Every path leads somewhere. He is a wise soul who knows whither he is going; if it be in the true, right way.

It is wonderful how much can be saved by putting away regularly a small coin each day.

How many quiet workers there are, going about doing good! Let us emulate them.

After all, one's improvement depends largely on oneself.

Junior League Hymn

(Melody: "Onward, Christian Soldiers.")

I.

We are leagued to Jesus
For the cause of Truth;
We enlist to serve Him
In our days of youth;
Faithfully we follow
Where He leads the way,
Ever moving onward
Orders to obey.

Chorus.—Forward Luther Leaguers
Of the Junior band!
For the Church of Jesus
Loyally we stand.

II.

On we march to battle
Facing hosts of sin;
They are strong and many,
But we hope to win;
Jesus is the Leader
Of our little band,
By His grace we'll conquer
At His safe command.
Chorus.

III.

Onward then ye Leaguers,
Led by Christ, our Lord,
Trusting in His promise,
Use in faith your sword.
Fight till eve of battle,
Soon the war will cease,
Soon the word of triumph
Brings eternal Peace.
Chorus.

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